



# A S E R M O N

P R E A C H E D

before His Majesty

On Sunday the 21<sup>st</sup> of June

At White-Hall

Appointed to be preached at the opening

of the PARLIAMENT.

By the Bishop of S. DAVIDS.



L O N D O N

Printed by BONHAM NORTON and JOHN BELL,  
Printers to the King's most Excellent Majesty.

M. DC. XXV.



PSALM. 75. 2, 3.

*When I shall receiue the Congregation, (or, when I shall take a conuenient time) I will iudge according vnto right. The earth is dissolued, (or, melted) and all the inhabitants thereof; I beare up the pillars of it.*

**T**HIS *Psalme* is accounted a kinde of Dialogue betweene God and the Prophet. For *Dauid* sometimes speaks in his owne person, and sometimes in Gods. Some thinke the time, when hee sung this *Psalme*, was, when he was now ready to be crowned king ouer *Israel*, as well as 2. Reg 5.

B

*Iuda.*

*Juda.* The occasion of this his solemne deuotion was, not onely the care which hee had of the world in generall, the *earth*, but much more, and much neerer the care which hee tooke of the Kingdome of *I/rael*, now committed by God vnto his Gouvernement. That Kingdome was then filled with ciuill combustions; and the Church (as it vses to be in a troubled State) was out of order too.

The Learned, both the Fathers, and the later Diuines, differ much about my Text. For some will read it *Time*; and some, *The Congregation*. And the best is, there's warrantable authoritie for both. Againe, some will haue it, that this speech (*I will iudge according vnto right*) is *Dauids* promise to God, of his iust administration of the Kingdome; and some, that it is *Gods* promise to *Dauid*, of his Grace and Assistance, to inable him so to gouerne. If it be *Gods* speech, they are not all agreed, neither whether it be meant of his temporary execution of  
iudge-



Iudgement in this life; or of his great and finall iudgement. Nor do they all agree, whether by the *Earth*, bee meant the whole *world*, and the *Church* spread ouer it; or the *kingdome of the Iewes*, and the *Church*, as then contained in it. But the matter is not great. For the Scripture is not onely *true*, but *full* in all these senses; and all of them come in close vpon the letter of the Text. And therefore for ought I know, it is the safest way, which shuts out nothing that the Text includes. And my Text will easily take in all, if you consider the wordes, as *Dauids* speech; yet so, as that one way *Dauid* be vnderstood to speake in his owne person; and another way in Gods.

And this is no newes. For vsually in the *Psalmes*, one and the same speech is meant of *Dauid*, and *Christ*; and one and the same action applyed to *God* and the *King*. And the reason of this is plaine: For the *King* is Gods immediate *Lieutenant* vpon earth; and therefore one and the same action is Gods by ordinance, and

Rom. 13. 1.

the Kings by execution. And the power which resides in the King, is not any assuming to himselfe, nor any gift from the people, but Gods power, atwellin, as ouer him.

So *God* and the *King* stand very neere together. And it is an infinite blessing both vpon the King, and the people, when the Kings heart keeps as neere vnto God, as Gods power is to the King. For then tis but reading of my Text, and you both see and enioy the blessing presently.

For then the *Congregation* that comes vp, the *great Congregation*; great in number, great in place, and great in power, it shall not loose it's labour. For, *I will receiue it*, saith God; and *I*, saith the King. The *Congregation*, whether it bee to serue God, or the State, or both, comes vp at an appointed time; and, *I will make a conuenient time for it*, saith God; and *I will take a conuenient time for it*, saith the King. *When I haue receiued it*, and in this time, *I will iudge in it*, and by it, according vnto right,

right, saith God; and I, saith the King. If *Iustice* and *Iudgement* bee not executed, the *Earth* will *dissolue*, the Kingdomes will *melt* away, all things will *sinke* and *fall*; but I will *beare* *vp* the *pillars* of it, saith God; and I, saith the King. If the *Earth* *dissolue*, the Militant Church which dwells vpon it *shakes* presently. It must needs beare part with the State in which it is; but I will *beare* *vp* the *pillars* of *that* too, saith God; and I, saith the King. So blessed a thing it is, where God and the King keepe neere, and worke together.

The Text hath *Two* parts. The one is the state of the *Earth*, of the Kingdomes, and the *Inhabitants* thereof; and they, when the Prophet wrote this, were in weake estate, *melted*, and *dissolued*. The other is, the *Remedie*, which God and the King will take to settle it. And concerning this *Remedie*, heere are *Three* things expressed. First, the Execution of *Iustice*, I will *iudge* according vnto right. Secondly, the Establishment, or settling

1.

2.

1.

2.

of the Pillars, *I beare up the pillars of it.*

3 Thirdly, the Time for both these, and that is a *conuenient Time*, euen when *Hee shall receiue the Congregation.*

I I begin at the state in which *Dauid*, when hee came to the Crowne, found the *Earth*, the world in generall; the Kingdome of *Iuda* in particular; and the Church of God.

I And surely my Text giues mee no hope, but *Liquefacta est*, *weakenesse*, *dissolution*, and *melting* in them all.

For the world first, that so farre as the *Affyrian* Monarchie preuailed, in those dayes of *Dauid*, melted betweene riot and crueltie. And the rest of the world which was not vnder them, was broken and dissolued into petty *Dynasties* and *Gouernements*; which did nothing almost but prey one vpon another. And for the Kingdome of *Iuda*, (the speciall ayne of my Text) that melted first in the great disobedience of *Saul*, and after that in ciuill dissentions betweene

twene *Dauid*, and *Ishbosheth* the sonne of *Saul*, for diuers yeeres together. And as for the Church, that had no publicke roome then giuen it; but in *Iudea*; and there it could not stand fast when the *Earth melted* vnder it. And we finde toward the end of *Saul*, 85. Priests were put to the sword at once, and vniustly all. And the Church cannot choose but *melt* when her Priests are slaine: for the speediest *melting* that is, is to *melt* in blood. 1, Reg. 22.

Now this *melting*, whether it bee in State or Church, is no small thing. For the Scripture when it would expresse a great Calamitie vpon men or *Kingdomes*, yses the word *melting*, or *dissolving*. And that shewes that their honour and strength drops away and decays, till they become as nothing, or quite another thing. In trouble, the heart of *Dauid melted like waxe*, *Psal* 22. When their enemies preuailed, The heart of the people *melted like water*, *Ios* 7. In the time of vengeance, The vngodly of the Earth shall 2

Psal. 58. 7.

shall melt and consume away like a snail,  
Psal. 58. And that's melting indeed: Put  
but a little salt vpon a snail; and he will  
drop out of his house presently.

Melting then is a great Calamity vpon  
a Kingdome. And 'tis not *Inda* onely,  
but all Kingdomes of the Earth are sub-  
iect to melting. The many changes of  
the world haue Preach'd this ouer and  
ouer; That whatsoeuer hath Earth to  
the foundation, is subiect to dissolution.  
And the Sermon is still made vpon this  
Text, *Terra liquefacta est*: The Earth is  
dissolued.

3  
Hos. 8. 14.

Now vsually before melting there goes  
a Heate: And so it was, Hos. 8. A fire  
first, and then the melting of *Irasl*. There  
neither is, nor can bee any Kingdome,  
but it hath many Heates. These are most  
felt by them, that are at the working of  
the State. But these are all quite aboue  
me, saue to pray for their temper: and I  
will not further meddle with them.  
Heates then there are, but all Heates are  
not by and by a Furnace; nor are all Fur-  
naces

naces able to *melt* and *dissolve* States. No  
God forbid.

Not all, but yet some there are, that  
can *melt* any kingdome, especially *two*.  
The one of these *Hearts* is *Sinne*, great  
and multiplied *sinne*. For (saith S. *Augu-*  
*stine*) *delinquere, est de liquido fluere*. To  
*sinne*, is to *melt*, and drop away from all  
steddinesse in vertue, from all foundation  
of Iustice. And here a State *melts* in-  
ward, there's little scene yet. The other  
is Gods *punishment* for these *sinnes*. For  
that makes *empie cities*, and a *desolate*  
*Land*. And there a State *melts* outward-  
ly, and in view.

And by this we haue found *what*, and  
*who* it is that *melts* great and glorious  
Kingdomes. In the *Text* there's no more  
then *liquefacta est*, the earth is dissolued;  
not a word by *whom*, or for *what*. But it  
is expressed *vers. 7.* that it is by *God*. And  
it is too well knowen, that it is for *sinne*,  
and for great *sinne* too. For as there goes  
*sinne*, before God *beates*; so there goe  
*great and multiplied sinnes*, before God  
C makes

I.

In Text

2.

Ezechias. 10.

4.

Verse 7.

Gen. 19. 16.

Amos 2. 9.

In Amos 9.

makes his *fire* so hote, as to *melt*, or dissolve a Kingdome. The *sinnes* of the *Amorite* not yet full, therefore not yet cast into the *melting* pot. But so soone as their *sinnes* were full, their State *melted*. The fruit of it from above, and the root of it from beneath, all destroyed. And this was not the *Amorites* case onely; for all Stories are full of it, That when States haue *melted* into wanton, and lustfull *sinnes*, they haue not long after *dissolued* into desolation. For (as *S. Ierome* observes) that course God holds with impious, and impenitent Kingdomes, as well as men, *absque discretione personarum*, without any difference of persons, or places.

5.

Well; when 'tis *Terra liquefacta*, when a Kingdome *dissolues* and *melts*, what then? What? why then no man is in safety, till it settle againe; not a man. For the Text goes on: *The earth is dissolued, and all that dwell therein*. All men then to seeke what to doe; the wisest to seeke, and the strongest to seeke. All. And it must



must needs be so. For so long as a State is *Terra*, like solide ground, men know where to set their footing; and it is not euery *Earth-quake*, that swallows the place. But when it is once *Terra liquefacta*, molten and dissolued, there is no footing, no foundation then. *I sticke fast in the myre, where no ground is, Psal. 69. 2.* and myre is but *terraliquefacta*, molten and dissolued earth. All foule then, and no foundation.

And when a Kingdome melts indeed, that is, both wayes, In *sinne*, and vnder punishment, there's great reason the inhabitants should melt with it into *scare*, into danger, into ruine. For God neuer puts his *fire* to the melting of a State, but for *sinne*; and sinne, that is neuer committed by the dead State, but by the liuing. For when a fruitfull land is made barren, it is for the wickednesse of them that dwell there in. *Psalm 107. 34.* And therefore there is great reason, when the earth dissolues, that the inhabitants should all sweat, and melt too.

When *Dauid* came to the Crowne 6.

it was thus. How is it now? Why, if you take the *earth* at large, for the Kingdomes about you, out of question there hath beene *liquefactio*; a *melting* in the *earth*, and many Kingdomes haue *swet blood*. But if you take the *earth* for the State at home, then tis high time to

1. magnific God: First, for the Renowned, Religious, and peaceable Reigne of our late dread Soueraigne of blessed Memorie, who for so many yeeres together, kept this Kingdome in peace,
2. and from *melting*: And secondly, that now in the change of Princes, (which is not the least occasion for a State to *melt*) wee liue to see a miracle, *Change* without *Alteration*. Another King; but the same life-expression of all the Royall and Religious Vertues of his Father; and no finewes shrinking, or *dis-soluing* in the State.

Pro. 18.1.

If you aske me the cause of this happiness, I can direct you to no other but God, and God in mercie. For as for the Kingdome, that is made of the same

*Earth*

*Earth* with others, and is consequently  
 subiect to the same *dissolution*. And as  
 for vs that dwell therein, I doubt our  
*sinnes* haue been as clamorous vpon God  
 to heare his *fire*, and make it fall on *mel-*  
*ting*, as the *sinnes* of them that *inhabit* o-  
 ther Countreys.

And though I doubt not but God  
 hath the sure mercies of *David* in store  
 for the King, and will neuer faile him,  
 yet if *Habitatores in ea*, they that dwell  
 in this good and happy soile, will bur-  
 den it and themselves with *sinne*, great  
*sinne*, multiplied *sinne*, vnrepented *sinne*;  
 it will not be in the power, or wisdom,  
 or courage, or piety of a King, to keepe  
 the State from *melting*. For *David* was  
 all these, and yet *liquefacta est terra*, the  
*Earth* was as good as *dissolved* for all that.  
 And therefore that this Kingdome is  
 not a *melting* too, I can giue no firmer rea-  
 son, but God and his Mercy. For hee is  
 content to giue longer day for repen-  
 tance, and repentance is able to doe all  
 things with God. And the time calles

apace for repentance: The Heauens they *melt* into vnseasonable weather; and the Earth *melts* and *dissolues* her Inhabitants into infectious humours; and there's no way to stay these *meltings*, but by *melting* our selues, in; and by true repentance.

Would you then haue a settled and a flourishing State? Would you haue no *melting*, no *dissolution* in the Church? I know you would; it is the honourable and religious designe of you all: Why, but if you would indeed, The King must trust, and indeere his people: The people must honour, obey, and support their King: Both King, and Peeres, and People must religiously serue and honour God; shut out all Superstition on Gods Name, the farther the better; but let in no prophanenesse therewhile. If this bee not done, take what care you can, God is about all humane wisdom, and in some degree or other there will bee *Liquefactio terræ*, a *melting*, or a waste, both in Church and State.

*Tene magis sal-  
uum populum  
velis, an popu-  
lum Tu.  
Seruat in ambi-  
guo qui consulit  
& Tibi, & vr-  
bi Iupiter. Ho-  
rat. li. i. ep. 16.*

And

And this falls in vpon the second  
 generall part of the Text ; which is  
 The *Remedy* , as it was then with the  
 Iewes , The *Preuention* , as it is now  
 with vs ; which God and the King will  
 vse to keepe the State and the Church  
 from *melting*. This Remedy ( and the  
 Preuention is iust the same ) is expressed  
 first in the Execution of *Iustice*. And  
 this God promises for the King ; and the  
 King promises vnder God. *I will iudge*  
*according vnto right* , saith God ; and *I* ,  
 saith the King.

Now *Iustice* and *Iudgement* is the grea-  
 test binder vp of a State ; The great  
 bounder of Peace and Warre. And it is  
 not possible to finde *dissoluing* sinews in  
 a Kingdome, that is gouerned by *Iustice*.  
 For if the King flourish, the Kingdome  
 cannot *melt* : And the Kings Throne,  
 that is established by *Iustice*. Nay farther;  
 Nothing but *Iustice* can establish the  
 Throne, and make it firme indeed. But  
 when God blesses the King with a heart  
 full of *Iustice*, when God strengthens the  
 King

11.

I.

PROV. 19. 12.

King in the Execution of *Iustice*, when the King followes God as close as hee can, with *Ego iudicabo*, I my selfe will looke to the administration of *Iustice*, with which God hath trusted me; there can bee no *meting* about the Throne of the King, none in the State, none in the Church.

2.

But then this *Iustice*, which preserves the King, and blesses the people, must be habituall. To doe *Iustice* casually, though the thing done be *iust*, yet the doing of it is not *Iustice*. The State may *met* for all that, because the *Remedy* is but casual.

Septuag. S.  
Hier. Ar. Mont.

Againe, since the whole State hath interest in the *Iustice* of the King, his *Iustice* must be spreading ouer all persons, and in all causes. And so 'tis plurall in the Text, *I will iudge, Iustitias*, for euery mans cause, so farre as it is *iust*.

3.

Exod. 18. 18.

Why, but then must the King doe all this himselfe? No, God forbid that burden should lye vpon him? *Moses* was not able alone for that. It was, and it is too heauy. What then? why then *Te- thro's*

*etro's* counsell must bee followed. There must bee inferiour *Iudges* and *Magistrates* deputed by the King for this: v. 11. Men of courage, fearing God, and hating Couetousnesse. These must quit *Moses* from the inferiour trouble, that he may be actiue, and able for the great affaires of State. For if they be suffered to melt and drop downeward, there can be no standing dry or safe vnder them.

And hence it followes, that, *Ego indicabo, I will iudge according vnto right*, is not onely the Kings engagement betweene God, and the People; but it is the engagement of euery Iudge, Magistrate, and Officer betweene God, the King, and the State. The Kings power, that's from God. The Iudges, and the subordinate Magistrates power, that's from the King. Both are for the good of the people, *That they may lead a peaceable life in all godlinesse, and honestie.* 1. Tim. 2. 2.

All *Iudges*, and *Courts of Iustice*, euen this great *Congregation*, this great *Councell*, now ready to sit, receiue influence and

D

power

power from the King, and are dispensers of his *Iustice*, aswell as their owne, both in the Lawes they make, and in the Lawes they execute: in the Causes which they heare, and in the Sentences which they giue. The King, Gods High Steward, and they Stewards vnder him. And so long as *Iustice* and *Iudgement* sits vpon all the Benches of a Kingdome, either it is not possible for *Fluxes* and *Meltings* to begin in the State; or if they doe begin, their Drip will be cured presently.

- Now while the King keepes close to *Ego iudicabo*, *I will iudge* that which comes to me *according vnto right*; if inferiour *Iudges* (which God forbid) iudge other then right, they sin against three
1. at once, and against God in all. For first, they sinne against the people, by doing
  2. them wrong in stead of *Iustice*. Secondly, they sinne against their owne conscience, not only by *calling*, but by *sentencing Good Enill*, and *Enill Good*. Thirdly, they sin against the King, the fountaine
- taine



taine of *Iustice* vnder God, in slander-  
ing of his *Iustice* to the people, with the ad-  
ministration whereof they are trusted  
vnder him.

And once againe for Inferiour Go-  
uernours of all sorts. The King is the  
Sunne. Hee drawes vp some vapours,  
some support, some supply from vs.  
Tis true: hee must doe so. For, if the  
Sun draw vp no vapours, it can powre  
downe no raine, and the *Earth* may bee  
too hard, as well as too soft and too  
*melting*. Now this Raine which de-  
scends, and is first caused by the Sunne,  
is prepared in the Clouds before it fal-  
leth on the Earth. And all Great Men  
that are raised higher then the rest,  
especially Iudges and Magistrates of all  
sorts, they are the Clouds. They re-  
ceiue the more immediate influence  
from the King; and if they bee Gods  
*Clouds*, and retaine what hee gaue them,  
they drop *fatnesse* vpon the people. But, Psal. 69. 12.  
if they bee clouds *without water*, they Iude v. 12.  
transmit no influence. If they bee *light*

1. Pet. 1. 17.

*clouds in the wind*, then no certaine influence. If they be *clouds driven* *vers. 2. & 3.* by a *whirlewind*, then it is passionate, and violent influence. And the Clouds, I hope, are not, I am sure, should not bee thus, betweene the King, and his people.

4

There is then *Ego judicabo, I will iudge according vnto right*, both for the King, and all subordinate Magistrates vnder him. But here's *Ego judicabo*, and *I will iudge according to right*, for God too. For many of the \* Fathers will haue this to be Gods speech, or *Dauids* in the person of God. And then whatsoeuer men doe with Iustice and Iudgement, God comes two wayes in vpon the iudgements of men to reuiew them.

\* S. Basil, Hier.  
Ruffin, Aug.  
Theod. Euthym.  
Ibid. & S. B. 70.  
serm. 15. in  
Cant.

1.

For first, God comes in, when the *Earth* is *melting* by violence, and iniustice. And then Gods *Ego judicabo, I will iudge*, is either in Mercy to repayre the breaches, to stay the *melting* of the State; or else in Iudgement to punish the debasers of *Iustice*. And this God sometimes

times doth in this life. But if hee doe it not here, yet hee neuer failes to doe it at the last, and finall Iudgement; to which diuers of the \* Fathers referre this passage of my Text.

\* S. Basil Hier.  
Aug. Enstym.  
Theod. ibid.  
Greg. 10. moral.  
1. Bern.  
ep. 1.

Secondly, God comes in when the *Seats of Iustice*, supreme and inferiour, are all entire. And then Gods *Ego iudicabo*, *I will iudge*, is alwayes to confirme, and countenance the proceedings of *Iustice*, and to blesse the Instruments. And my Text hath it full. For it is not here said, *I will iudge the cause onely*, or the men onely whose cause it is, or the Iudges onely that sentence the cause; but *Ego iustitias*, *I will iudge the very Iudgements themselues*, how right, or otherwise they passe. And then this must needs be to confirme and honour them, if they bee iust; or to condemne and *dissolue* them, if they bee vniust, rather then they shall *melte*, or *dissolue* the State, or sometimes to send a *melting* into that State in which Iustice is perverted.

2.

Gen. 18. 25.

Now, howsoever men sometimes breake from their dutie in *iudging according to right*, yet there can bee no question of Gods proceedings. Hee will bee sure to *iudge* all things, and all men *according to right*, who euer doe not. *Shall not the Iudge of all the world doe right?* Yes, no question. And therefore euen Kings themselues, and all mightie men of the Earth, and Iudges of all sorts haue need to looke to their waies. For God is ouer them with *Ego iudicabo*, I will one day call for an accompt. I will iudge all the Executions of Iustice, with which I haue trusted them. And this is the first *Prevention* of the *melting* of a kingdome; the first *Remedy* when it begins to *melt*: The maintenance and Execution of Iustice.

2. The second followes; and it is the *establisshing* of the *Pillars* of the *Earth*. *I beare up the Pillars of it*. I, saith God, and I, saith the king.

1. Where first, it is not amisse to consider, what these great *Pillars* of the *earth* are.

are. The Earth it selfe, that hath but one  
*Pillar*, and that is the poize, and *equilibre*  
of the Center. And that is borne vp by  
the Word and Ordinance of God. Thou Psal. 33. 9.  
*commandedst*, and it stood fast; And (saith  
*S. Ambrose*) it needes no other thing to Hexam. l. i. c. 6.  
stay it.

The kingdomes of the Earth, they  
haue more *Pillars* then one. This one,  
which is Gods ordinance for gouern-  
ment, they haue; but they haue diuers  
*Administratours* of this ordinance. And  
these *Pillars* are Kings, and Peeres,  
and Iudges, and Magistrates. Not one  
of these vnder the nature of a *Pillar*: not  
one; but yet with a great deale of diffe-  
rence. For though there be many *Pillars*,  
yet there is but *Vnus Rex*, one King; one  
great and *Center-pillar*; and all the rest  
in a kingdom doe but beare vp vnder,  
and about him.

The Church, that is not without  
*Pillars* neither. No, God forbid. And  
it resembles in this the kingdomes a-  
mong which it sojournes. The great  
*Master-*

1. Cor. 3. 10.

Gal. 2. 9.

Ruff. Aug. En-  
chym. ibid.

S. Bern. cp. 77.

Eph. 4. 12.

Ep. 31.

5. De Civit.  
Dn. 24.

*Master pillar* Christ, hee is the Founda-  
tion of all the rest; *and other foundation*  
*can no man lay* of the Church. Next to  
Christ, the Apostles and the Disciples  
are *Pillars* too, and so called, *Gal. 2.* After  
these their Successours, Bishops, and  
Priests, the Fathers of the Church in  
their severall ages, they came to bee  
*Pillars*. And shall so successively conti-  
nue to the end of the world. And so  
soone as Emperours and Kings were  
converted to the Faith, they presently  
came into the nature of *Pillars* to the  
Church too. If any man doubt this  
truth, I'll call in the Pope himselfe to  
witness it. There are too great *Props*,  
or *Pillars* of the Church (saith *Leo*)  
The *Kings* authoritie, and the *Priests*;  
both these: And the Pope was content  
then to put the Kings first. And Kings  
(saith *S. Augustine*) are indeed great *Pil-  
lars* of the Church, especially if they vse  
their power, *ad cultum Dei dilatandum*,  
to enlarge (and support) the true reli-  
gious worship of God.

You

You haue scene what these *Pillars* 2.  
 are: Will you consider next what they  
 haue to doe both in Church and Com-  
 mon-wealth? The office of a *Pillar* is  
 knowne well enough what it is. T'is  
*sustinere*, to prop, and beare vp the Earth.  
*Quantum est columnarum nihil sustinentium, Senec. Ep. 86.*  
*sed in ornamentum tantum.* I know in  
 luxurient buildings many *Pillars* stand  
 only for ornament, but beare no weight.  
 It is not so with *Pillars* that are crown'd.  
 Honour and ornament they haue, and  
 they deserue it, but they are loaded too.  
 Kingdomes and States, the greatest, the  
 strongest in the world, are as mouldring  
 Earth, as men. *Iuda* at this time was  
*Terra liquefacta*, like a dissoluing Body.  
 They cannot stand *sine Columnis*, with-  
 out their *pillars* to beare them. And  
 therefore the king hath euer beene ac-  
 counted, and truly, *columna stare faciens* Ar. Mont.  
*terram*, the maine *pillar*, and stay of the Pro. 29. 4.  
 State. And *βασίλευς quasi lapis* the king is  
 the *pillar*, the foundation of the people.  
 So S. Gregory; for hee beares *subiectorum* Lib. 9. Mor. 13.  
*liber* E *suorum*

*suorum onera*, not onely his subiects, but  
their burdens too.

3. The office then of the *Pillars* is to  
beare; but when is there vse of them?  
When? Why continually, they can bee  
spared at no time: if they leaue bearing,  
the State *melts* presently. Wee reade it  
foure times repeated in Scripture, but  
vpon two great occasions onely, *Idolatry*,  
and *Abominable lust*, that *there was no King*  
in Israel, *Iudg. 17. and 19. no King*. And  
still there followed a *melting* and a *dissol-*  
*uing* of the State. *Euery man did what*  
*seem'd good in his owne eyes*; and the pu-  
nishment was great. At this time *Dauid*  
was King of *Iuda*, and *Ishbosheth* would  
bee King of *Israel*: *Ioab* was for the one,  
and *Abner* with the other. The *Pillars*  
heere, in stead of bearing, fell a iustling:  
What followed? Why you see, *Liquefacta*  
*est terra*, that kingdome *melted*.

*Iudg. 17. 6.*  
*& 18. 1. & 19. 1.*  
*& 21. 25.*

*1. Reg. 2.*

The *Pillars* then can neuer be spared  
from their worke, continuall vse of  
them; but yet at one time more need  
then another. And the time of the grea-  
test



test necessitie of these *Pillars* is ; when there is any *Liquefaction*, or weakening of the Earth. And that is in the Text, the Earth *dissolving*; and then by and by recourse to the *Pillars*.

To the *Pillars*; and therefore they which weaken the gouvernement; nay, which doe but offer to impair the honour and reputation of the *Gouvernours*, are dangerous and vnworthie members of any Common-wealth. For to murmur, and make the people belceue, there are I know not what *cracks* and *flawes* in the *Pillars*; to disesteeme their strength; to vnderalue their bearing: is to trouble the *earth*, and the *Inhabitants* of it; To make the people feare a *melting*, where there's none. And what office that is, you all know.

Continuall vse there is then of the *Pillars*. But what then? Can the *Pillars* beare vp the earth in a *melting* time, by their owne strength? No sure, that they cannot; not at any time; and therefore least at a *melting* time. But what then?

E 2

Why

Why then heere's *Ego & Ego*, I beare *vp* the Pillars that are about me, saith David; and I, saith God, beare *vp* both these and David too. And indeed all Pillars are too weake, if they bee left to themselves. There must bee one to beare them, or else they can neuer beare the Earth. One, and it can be none vnder God: *Ego confirmaui*, 'tis I that in all times haue borne *vp* the Pillars of it. And it is *per me*, by me, saith God, *Prou. 8. that Kings reigne*. And *per me*, by me, is not onely by Gods ordination, once set, and then no more, but by his preservation, & his supportation too. And (as S. *Augustine* obserues) *Quid essent ipsa columna?* What could the Pillars themselves doe, if they were not borne *vp* by God? But when it once comes to *Ego confirmaui*, I beare *vp* the Pillars, there's nothing then to be feared.

Pro. 8. 15.

In Psalm. 74.  
A Deo depositis  
rebus seffis,  
languentibusq;  
lutamina, Ar-  
nob. lib. 1. con-  
trà Gent.

5.

Now these of which we speake, are not stonie or insensible, but liuing and vnderstanding Pillars: vnderstanding, therefore they feele *Onus terra*, the burden of the Earth which lies vpon them,

when

when

when

when the dull earth feelles not it selfe;  
therefore as they feele; so are they  
able to compare their strength; and  
the burden; and the difference of the  
burden at severall times; therefore while  
they compare they are sensible of the  
difference betweene supporting of earth,  
and *Terra liquefacta, dissolved, or dissolving*  
earth; For this latter is heavien a great  
deale; therefore in the difference they  
cantell where they are likeliest to shrinke  
vnder the burden, if God come not in to  
beare them ~~up~~.

And in all these cases, and many more,  
the *Pillars* of the earth must goe to God,  
as fast as the *Inhabitants* of the earth  
come to them. They must pray for  
themselues. And the Church, and the  
people must pray for them too. And the  
cloze of the prayers must still bee, that  
God would *beare up the Pillars*, that they  
may be able to *beare up the earth*.

1. Thm. 3. 2.

And for the honour of Kings and  
their great Assistants, marke it; God  
doth ~~not~~ say here, *I beare up the Earth*,

6.

and the *inhabitants* of it, though he doth that too, and they cannot subsist without him; but as if he had quite put them ouer to the King, and the great Gouvernours vnder him, he saith, *I beare vpon the pillars*; and then, I looke and will require of them, that they *beare vpon* the State, and the people.

Orat. 27. n. 13.

Let mee speake a little boldly, (saith G. Nazianz.) Shew your selues gods to your subiects; gods, and no lesse: Gods; why then you must doe Gods worke. And Gods worke euer since the Creation, is to preserue, and *beare vpon* the world. Therefore as God *beares vpon* you, so you must *beare vpon* the Earth, and the people. God reteines his owne power ouer you; but hee hath giuen you his owne power ouer them, *Rom. 13.* His owne power, and that is to *beare vpon* the people at home; and in all iust quarrels to force enemies abroad. And in all this 'tis Gods power still, but yet he will exercise it by the *Pillars*.

Rom. 13. 1.

Therefore in the first great leading of his

his people, himselfe went before them in the forme of a *pillar*, *Exod. 13.* And *Exod. 13. 21.* when he smote the armie of Egypt, he looked out of the *pillar* while he strooke it, *Exod. 14.* And because this was an *Exod. 14. 24.* extraordinary *pillar*, and therefore can be no principle for ordinary conclusions, He makes *Moses*, which was the ordinary *pillar*, not *beare* onely, but strike too. He must stretch out his hand vpon the Sea, *Exod. 14.* *Exod. 14. 16.*

Now this great worke of God in supporting the *pillars*, kings and mighty Potentates of the Earth, is so manifest, that no reason can bee brought to deny it. 7.

First, in that the wisest, and mightiest kings that euer were, haue beene in their seuerall times most religious. 1.

Secondly, in that euen those kings, and great men vnder them, which haue not accounted God their strength, haue yet thought it necessary to *beare* the world in hand, that they did rely vpon God to *beare* them *up*. And this is a full prooffe, 2.

prooffe, that this principle is naturally  
printed in the heart of man, that God is  
*Basis Columnarum*, the foundation of the  
pillars.

Thirdly, in that very many times,  
weaker Gouvernours both for wisdom  
and courage, doe prosper, and performe  
greater workes, then some, which in  
themselues had farre greater abilities,  
and a more prouident Councell about  
them. A famous instance of this, is  
Pope *Iulius 2.* To ascribe this to For-  
tune onely, worldly wisdom it selfe  
would condemne for folly. To giue it  
to Destinie, is to binde vp God in  
chaines vnworthy for men: For world-  
ly wisdom knowes this, that God in  
his workes *ad extra*, must be most free,  
or not God. To worldly wisdom it  
selfe, it cannot be ascribed: For she hath  
openly disclaymed many of their Acti-  
ons, which haue prospered best. There-  
fore of necessity it must be ascribed to  
Gods blessing and protecting them.  
And certainly there's no true reason  
can

*Sitatum mun-  
dum Deus, qui  
condidit, guber-  
nat, quo in loco,  
vel cui creatu-  
ra Casus, &  
Fortuna, & For-  
tuna dominabi-  
tur. Paulin.  
Ep 38.*

can be giuen of it, but this. First, *Ego confirmo*, I establish and beare *up* the pillars. For so long the world cannot shake them. And secondly, *Ego apto*, I make fite the Pillars, ( as Tremel. reade it, ) *Tr mel. ibid.* for so long they beare, euen about their strength. And out of doubt, there is very much in the fitting of the Pillars. T is not the great malsinesse of a Pillar, but the cleane, and true working of him, that makes him beare; the fitting of him in time, and to his place.

And here, as for many other, so especially for two things, wee haue great cause to blesse and magnifie God. First, that since he would remoue our *Royall Pillar*, which had stood now vnder the weight of this *Gouernment* full 22. yeeres, yet he would not doe it, till he had prepared another, and brought him to full strength, to beare *up* this kingdom, to Gods great honour, and his owne. Secondly, that by Gods great blessing, and his *Royall Fathers* prudent education, hee is, and was from the first

F                      houre,

houre, *confirmata columna*, an established, and a settled *Pillar*. And I make no question, but *aptata Columna* too, A *Pillar* euery way *fitted* to the State he beares; *fitted* to the difficulties of the time; *fitted* to the State, and *fitted* to the Church.

8. Now the Church, no question, for the externall support of it, hath need, great need of Temporall *Pillars* too. At this time a great *Pillar* of this Church is false; and doubtlesse a great part of the edifice had false with it, if God had not made supply of another, and a very able *Pillar*.

Gen. 28. 18.

I finde *Gen. 28.* that there was an *Anoynted Pillar*; that it was anoynted by *Iacob*. The place was *Bethel*, the house of God. In it the Ladder of heaven, by which the Angels goe and come. But out of doubt this *Pillar* is here. This *Pillar* not yet anoynted by the hand of the Priest; but anoynted already to the inheritance and by the blessing of *Iacob*. The place where *Iacob* left him behind is the Church of God, and he left him a *Pillar*,  
for



for so hee rested on him, and well hee might. Old *Iacob* is gone by the Angels way to heauen, but he left the *Pillar* here behind at *Bethel*, for the house of God. And al the blessings of Heauen & Earth bee vpon him all the dayes of his life.

The Church in all times of her dissensions, when schisme and faction haue made great Rents in her buildings, hath still had recourse to her *Pillars*, to her Ciuill and his Ecclesiasticall *Pillars*; and shee goes right. For her *Pillars* must support her, or shee cannot be borne vp.

This very time is a time of Church diuision. What followes vpon it? what? why the Church is become *Terra liquefacta*, there's *melting* almost in euery part of it Christendome through, *melting* in all places, but not at the same *Fire*. For in one place Truth *melts* away from the doctrine of the Church. In another deuotion and good life *melt* away from the practise of the Church. In a third all externall meanes, and necessary sup-

S. Matt. 16. 18.

ply *melts* away from the maintenance of the Church. And but that I know *Hell gates cannot preuaile against it*, it *melts* so fast sometimes, that I should thinke it is, as the world takes it, for a *house of butter* against the Sunne.

Well, what's the cause that there should be such *melting* in the Church? what? why surely there are many causes, would I complaine to you of them. But there are two in the very letter of my Text, and them I cannot bawke. But I speake of the Church in generall, and still hope the best of our owne.

1 The One is, that the *Ecclesiasticall Pillars*, which are the Churches most immediate *bearers*, are in many places of Christendome but *hollow Pillars*. And there's no trusting of *hollow Pillars* with such a weight as the Church is. And therefore here where God in mercy will stay the *melting*, it is *in his power*, I will make the *pillars solid*. I will not leaue the Church any longer vpon hollow, hypocriticall, and deceitfull *Pillars*.

The

2. To The Other is, that the Church sometimes relies too much vpon her *Pillars*, vpon the wisdom, and the power of them. And so farre, that sometimes *Ego confirmant*, God that *bears up the pillars* is quite forgotten. And then whensoeuer these and her *Pillars* leaue to rest vpon God, they fall on *melting* presently, and no wonder.

But whatsoeuer the Churches Error be, this I am sure will concerne the State, and You. It is not possible in any Christian Commonwealth, that the Church should *melt*, and the State stand firme. For there can be no firmenes without Law; and no Lawes can be binding if there be no conscience to obey them; penalty alone could neuer, can neuer do it. And no schoole can teach conscience but the Church of Christ. For where-  
euer you finde the Church *melt* and *dissolue*, there you shal see conscience decay. Therefore be *Pillars* to the Church, and you shal be *Pillars*, strong *Pillars* to the State, and to your selues.

3 The Third and last Circumstance of the Text is, The Time, that is chosen for both these, both for the execution of *Iustice*, and establishing the *Pillars*. And that is a set, and a *conuenient time*, euen *when he shal receiue the Congregation*. For that time I'll take, saith God, and I, saith the King.

1. The first instant of this time set or taken is Opportunity. T'is ~~not~~ in the Text. And opportunity is the best moment in all the extension of time. loose it, and loose all. The right vse of it is one of the things that differences wisdom from folly.

Now a man would thinke that for these things in the Text, all times were times of opportunity. For can any time be vnfit to doe iustice, to iudge *according to right*, to beare *up the pillars* of State and Church? no sure, there cannot. And yet, euen for these, here's both God and the King for opportunity. For here *Dauid* promises both for God and himselfe, that he will take a *conuenient time*.

But

But then there is a great deal of difference betweene God and the King in taking of it. For when the King comes to beare <sup>up</sup> the State, tis simply *cum accipero tempus*, when I shall take a conuenient time. For no regall power hath any command ouer tim. It can neither force on, nor draw backe, nor make stay of opportunity. Hee must take it when God offers it, or not haue it. And if it be let slip, he cannot promise it shall returne to his hand againe. Nor can this great Court make an Act of Parliament, to stay or reduce it.

But when God comes to doe *iustice* and to beare vp the *pillars* themselues; then *cum accipero tempus* is not simply the taking of a conuenient time, but the making of it too. And it stands not for *eligere* but *statuere*, not for a choyce of time, as if God must waite vpon it; but for appointing of time; and making it fit to serue both God and the King.

For (saith S. *Augustine*) *Deus non accipit (proprie,) sed gubernat tempora.* God doth

In Text.

Lib. 1. contra  
Gent.

doth not attend opportunities of time, as if he could not worke without them, but hee gouernes and disposes of time, and occasion, and makes them ready for vs to take them. Otherwise *obsequia temporum* (as *Arnobius* calls them) the pliantries of time, will not attend, nor bee commanded by vs. So that here God's taking of the time is nothing but God's fitting of the time to vs, and vs to it. And when he is said to take it, it is for vs, not for himselfe.

2. Now though God bee at this taking of the time, yet it is not in men to giue it him. No ability of man or any creature can doe that. And therefore where the speech is of God, it is absolute, and simply *Quum ego*, when I shall take it. Not I and you, nor I from you. But out of his owne wisdom he finds it, and out of his owne goodnes he takes it, and by his owne power he vses it, to *bear up the pillars of the Earth*. And therefore here in the Text is neuer a *Quum tu das*, when thou giuest mee an opportunity, but

but when I take and order time by my  
selfe.

And yet let me tell you, that where  
mans strength can doe nothing to giue  
God an opportunity to prelerue the  
Earth, and the kingdomes of it from  
*melting*, there his weaknes can. For as  
weaknes is the thing that needs, so the  
time of *melting* is the opportunity of  
establishing the *pillars* of the earth. And  
so God in mercy is often pleased to  
make it. T'was so *Psal. 9. The Lord will*

*minister true iudgement vnto the people:*  
*He will be a defence for the oppressed.* When  
will he do this? *in opportunitatibus, in the*  
*needfull time of trouble*; and that is the  
*melting* time. And tis so in the Text, I  
beare vp the *Pillars* of the Earth. When  
doth hee beare them? *Quum terra lique-*  
*facta est*, when States shake and seeme  
to be dissoluing.

And since our sufficiency can giue  
Gods wisdom no opportunity, but yet  
our weaknes giues his mercy opportu-  
nity enough; it is manifest, that no one

G

thing

*Psal. 9.9.*  
*Per desolatio-*  
*nem inestimabi-*  
*lem ad soli-*  
*dam consolationem.* Gerf. n.  
*Lib. 1. de con-*  
*sol. Theol.*  
*prof. 4.*

thing is more necessary for preseruati-  
on against the *melting* of a kingdome,  
then humble and heartie prayer, that  
God will come alwayes in to that op-  
portunity which our weaknes makes.

3.

And now because God doth often  
take vnto himselfe second meanes, and  
vses them in time, to watch ouer the o-  
portunity which himselfe giues, here's  
a touch in the Text for that too, when  
this fit time of bearing vp of the *pillars*  
of the Earth comes. And that is (as *S.  
Basil* and some others read it) at the *Re-  
ceiuing of the Congregation*, that is, when  
the people shall meet in the Synagogue  
to pray, & praise God: or, when the Ho-  
norable and the selected of the people  
shalbe summon'd, & gathered together  
in the name of the Lord, for Counsell or  
Iustice. For no time so fit to honor God,  
none to execute *Iustice*; none to *beare vp*  
*the pillars* of the Earth; as when the *Con-  
gregation is receiued* to meet, and consi-  
der and weigh all those things which  
make for the honor and safety of a king-  
dome.

*S. Bas. Gal. 1.  
vers. Ang. 1.  
11.*



dome And beginning that seruice with Gods : For God forbid this Honourable Councell of State should sit downe and begin any where els then at God.

Now the great *Congregation* among the Iewes was the *Sanedrīm*. And the going vp of the Tribes to *Ierusalem*, was first to giue thanks vnto the Lord, and then to sit downe on the seate of iudgement. *Psal.*

122. And *Ierusalem* at that time was the seat both of Religion and the State. Differences I know there are many between vs and them, our gouernment & theirs; but not in this, That the Tribes are assembled and come vp to one place; Nor in this, That they come vp first to giue thanks to God, before they possesse the seate of iudgement; Nor in this much, that there is a *Session*, a *Conuocation* for Religion, aswell as *Parliament* for State. But to leaue them, and come to our owne.

*Psal.* 122. 4, 5.  
*1 an. ibid.*

This great Councell of the Kingdome, this *Congregation* is neuer receiued to meeting, but about the *Pillars* of the

State, the Lawes, and the Gouvernement. That by the Lawes there might be *Judgement according to right*; and by the Gouvernement the *Pillars* may both *beare* and *bee borne*. I say *beare*, and *bee borne*. For though in the text it be, *I beare vp the Pillars*. That is, I at all times; and I in some cases, where none can but I; and I when all forsake saue I; yet that is not so to be taken, as if the people were not bound to *beare vp the Pillars*, as well as the *Pillars* them. No, for there's no question but they are bound, and strictly bound too, *Rom. 13.* And certaine it is no State can flourish, if there be not mutuall support betweene the *Earth* and the *Pillars*: if it faile of either side, there's some *melting* or other presently.

Rom. 13. 6, 7.

PROV. 14. 28.

For *the strength of a King is in the multitude of his people*. *Prov. 14.* His supply, and his defence is there. And the strength of a People is in the honour and renowne of their King: His very name is their shield among the Nations; and they must make accompt to *beare*, if they will

will be borne. And this is read in the very Diſtates of Nature for gouernement. For no man euer ſaw a building of State, but the *Pillars* which beare vp it, are borne by the *Earth*.

Now God and the King doe both receiue this *Congregation*, and in fitteſſe of time, and yet with a difference too. For the King receiues the *Congregation* to conſult, and a diſſe with it; but God receiues it, to direct, and to bleſſe it. And God with his bleſſing is neuer wanting to vs at theſe and the like times, if we bee not wanting to Him, and our ſelues.

And thus you haue ſcene in what ſtate the kingdome of *Iſrael* was in *Dauids* time; and how eaſie it is for any kingdome to be in the like; in a *melting*, and a *diſſoluing* eſtate. You haue likewiſe ſcene what *Remedy* was then, and what *Preuention* is now to bee thought of againſt this *melting*.

This both *Remedy*, and *Preuention* conſiſts eſpecially in impartiall diſtribution of *Iuſtice* to the people; and in Gods gra-

cious and powerfull supporting of the pillars of the State. The time for this neuer so fit, as when the Congregation is receiued by the King to consultation, and by God to blessing.

It is not much which I haue more to say. The Congregation is now ready to be receiued. The very Receiuing it ioynes it with the fittest of opportunity. For it is the Kings opportunity to blesse his people with Iustice and Iudgement; and it is Gods opportunity to beare up both King and Peeres, both greater, and lesser pillars of the State. My text deliueres a promise of both. For 'tis Dauids speech for himselfe, and for God. I'll doe both, saith God, and I, saith the King.

Now you may not distrust this promise on either side; neither on Gods, nor Dauids. Not on Gods side. For that is Infidelity. Nor on the Kings. For what hath he done that can cause misbelieve? or what hath hee not done, and that about his yeeres, that may not merit, and challenge belief of all?

And

And for the comfort of this Kingdome, and all that dwell therein, the seruice of the day, which was first designed for this businesse, seemes to mee to propheticie, that another *Hezekiah*, a wise, and a religious King hath begun his Reigne. For the first Lesson appointed in the Church for Euening Prayer that day, is 4. Reg. 18. which begins the story of *Hezekiah*. *Hezekiah was twenty* 4.Reg. 18. 1.  
*five yeeres old when hee began to reigne.* There's his age. What did he when hee came first into the Throne? Why one of his first workes was, *Hee gathered the* 2.Chro. 29. 20.  
*Princes of the Gise* (there was the receiuing of the Congregation), and so went up to the house of the Lord. After this, what was the course of his life? It followes; *He claue to the Lord, and departed not from him;* (And I hope I may make a prophecie of that which followes,) *So that there* 4.Reg. 18. 5.  
*was none like him among the kings of Iudah,* neither were there any such before him. And thus is our *Hezekiah* come this day to receiue this great Congregation in the Name of the Lord. Let

Let vs therefore end with Prayer vn-  
 to God. That he would blesse both the  
 King and the State. That this King-  
 dome may neuer be *Terra liquesfacta*, like  
*molten* and *dissolued* Earth. That if at  
 any time for our sins it begin to *melt*, and  
 wash away, the *remedy* may be forthwith  
 applied. That *Iustice* and *Iudgment* may be  
 giuen *according to right*. That the *pillars*  
 of the Earth may bee *borne vp*; the infe-  
 riour and subordinate *pillars* by the King,  
 and both the King as the *Master-pillar*,  
 and they by God. That all this may be  
 done in fit and *conuenient time*. That  
 God would make *fit the time*, and then  
 giue the King and the State, and this  
 great Councell all wisedome to lay hold  
 of it. That this great *Congregation* may  
 bee in the fittest of *time*. That God  
 would be pleased to *receiue* and blesse it.  
 That the King will be pleased to *receiue*  
 and grace it. That it will be pleased to  
*receiue* the King, according to his desert,  
 and their dutie, with loue, honour, and  
 necessary supplies. That so he may beare  
 the burden of the Church.

vpon this Kingdome, and the honour of it  
 with comfort ; and bee a strong and a  
 lasting *pillar* , to support both it and vs,  
 in the true worship of God, and all  
 inferiour blessings. That he may *dwell*  
*before God for euer* ; and that God would Psal. 61.7.  
*prepare his louing mercy and faithfulness,*  
*that they may preserve him.* That all the  
 blessings of Grace may attend *him* and  
 this *Congregation* in this life; and all the  
 blessings of Glory crowne both *Him*  
 and *vs* in the life to come. And  
 this Christ for his infinite  
 mercy grant vnto vs:  
 To whom, &c.  
 (\* \*)

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F I N I S.

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